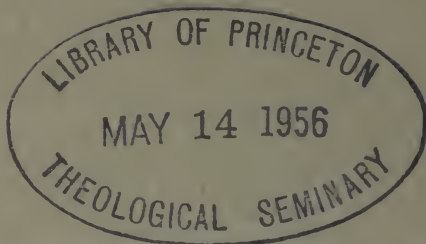


THE PRESENT CHINA

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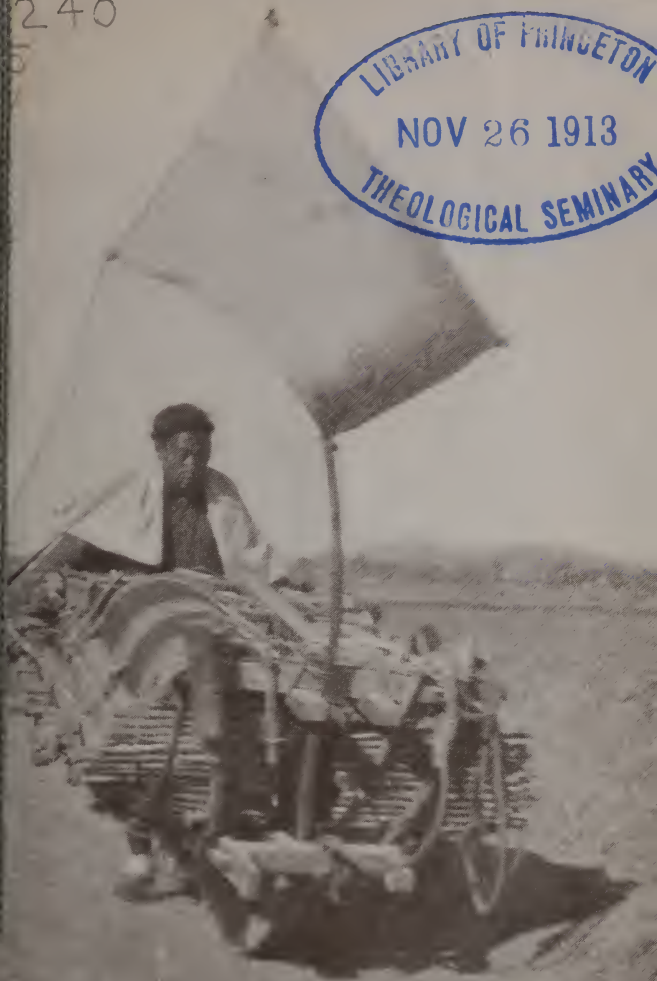


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THE PRESENT CHINA

CHINA SERIES NO 4



YUAN SHI KAI

THE POLITICAL SITUATION

THE REV. STANLEY WHITE, D.D.

No one can grasp the political situation in China without realizing its relation to the marvelous transformation that is going on in that great nation. The birth of a Great Republic is a momentous event. The unrest and revolution represent the intense growing pains of a suddenly maturing giant.

During a recent trip in the East it was my privilege to be brought into close contact with some of the leaders of the so-called revolutionary party, and no one could talk with them without believing that their underlying purpose is absolutely a sincere one. Naturally they will make mistakes, but they are mistakes of immaturity rather than of their motive or ideal. They are sincere men who are endeavoring to plan for the welfare of China. The difficulties lie in the attempt to establish the Republic on a basis of Western ethics at a time when the nation at large has not as yet escaped from the old and drastic methods of one of the most complete monarchical systems that the world has known. To expect a nation whose previous governmental system has been a network of graft to suddenly yield to methods of unselfishness and patriotism untouched by lower motives is almost impossible.

The strength of Yuan Shi Kai lies in the fact that he is a connecting link between the old and the new. From the practical point of view, China for the time being must have at her helm a man who can use both methods: On the one hand he must deal with those who know no authority but the sword, and who can only be controlled by the fear that they may lose their heads, and on the other, he must be able to command the confidence of the progressive element of China. Yuan may be more or less of a time-server, and his motives may be in a measure subterranean, but he has the power of leadership at the present moment. The situation might be summed up by saying that Sun Yat Sen has the vision without the ability to make it a reality, and Yuan Shi Kai has the ability without the vision.

It was my privilege to be present at an afternoon session of the new Parliament in China. Though I could not understand what was said, it seemed to me that some great State question was being decided. It would hardly seem that the excitement which was manifested could be accounted for on any other ground. The body was composed largely of young men. There were only two queues in the whole Assembly, and very few gray hairs. A large proportion of the members were dressed in European costume. Gradually the excitement increased, many men being on their feet at the same time, shouting for recognition and pounding on a desk with their fists, which is in China considered the greatest discourtesy. Presently the Speaker, having lost control of the House, escaped from the dilemma by leaving the building. Instantly one of the members essayed to take his place, when two others grasped him by the arms and dragged him down. Within a few moments that session of the Parliament broke up and all left the building.

The next day I discovered by the English paper that the great state question was what punishment should be meted out to a member who on the day previous had thrown an ink bottle at a fellow member.

With China's vital affairs in the hands of a body as untried and inexperienced as this, one can realize the seriousness of the problem that is before her, and the necessity of a strong hand at the helm. These men were intensely in earnest but their patriotism was imperiled because of their youthful impulsiveness.

The question is often asked as to the possibility of China's again returning to the Monarchial form of government with Yuan or some other man of the old regime at its head. Humanly speaking this would not seem possible. China is wide awake to her future possibilities. If such an attempt were to be made it would start a blaze of protest that would endanger the integrity of the Republic. Even should China *attempt* to recede from her present Republican form of government I believe it would be but temporary. One feels the new life stirring every-

where. The air is tingling with it. Not only in her assemblies but in her bazaars one recognizes the new sense of freedom and power. The coolie with his wheelbarrow does not turn aside to avoid collision with the foreigner. He shouts his warning, and if his shout is unheeded, the foreigners' toes are likely to suffer. It is a question whether China as a whole either understands or is competent for, the responsibilities of a Republic—but that she has caught the vision and is determined to turn it into reality there can be no doubt.

The leaders of China are also fully alive to the fact that the eyes of Powers not necessarily friendly or unselfish are watching to take advantage of the moment of her weakness. Her safety lies in her unity and solidity. Knowing this fact the present leaders are not likely to press any advantage they have for their own personal aggrandizement to the extent of setting up a monarchy. The throne they erected would stand on volcanic ground and would begin to tremble as soon as it was erected. The part of the friend of China is to believe in her, to trust her, to treat her as a nation to be respected and honored. As one who was in China when the United States gave her recognition and who was stirred by the sight of the American and Chinese flags flying from the same flagstaffs—and who felt the response from Chinese both high and low, there is little doubt in my mind that China will win her battles with herself, maintain her dignity among the nations and some day in all probability contribute a large share to the world's welfare.

CHINA'S RESPONSE TO THE CALL FOR PRAYER

NAN HSU CHOW:

REV. GEO. C. HOOD writes: "You will be interested to know how we observed the day of prayer for China, April 27, 1913, in this new Station where work has been opened for little over a year and where the foreigners have not yet taken up their residence. On Saturday the City Magistrate called and asked us to conduct a prayer service in Nan Hsu Chow.

The request came from Peking officially through the Provincial Governor and the Hsien Gwan. It is significant to note that the official did not go to the Catholics who have been established here for a number of years. When we personally asked the Catholic priest to attend this service he said that he would gladly do so, but he was afraid his superiors would not contenance his worshipping with Protestants. It is too bad that we who worship our Heavenly Father could not pray together for this great nation. The Buddhist priests were invited by the official and also by ourselves, and they attended.

"Our school is too small for such a public service, and inasmuch as it was at the request of the city magistrate, we decided it would be all right to use the Temple of the God of War. I cannot imagine a more dignified, quiet and orderly service being conducted anywhere in the world than was held in this temple, and in a city where our work is scarcely established with an audience of over 200 sitting and many standing in the large open door. Three of the city schools were represented, so no small part of the audience were small boys. In the entire audience there were less than a dozen confessed Christians, counting ourselves and helpers.

"Everything was done with the greatest simplicity and with clear explanation, so all could follow. Our schools sang two patriotic hymns and two with the audiences,—one of these was written for the occasion by our teacher. The Principal of the Government Schools in the City read the President's call for prayer and explained each request. Mr. Carter gave a short talk based on the Lord's Prayer, after which we all united in repeating it. A Psalm—part of the 34th, was read and explained. Our doctor and evangelist led in specially prepared prayers. All were quiet for a period of silent prayer in which all were requested to take part, and we closed by repeating two short petitions which were written and hung before us."

PHILIPPINES:

"The call went round the world and we, who are not far away, heard it, too," writes a missionary.

"At Baguio, the summer capital of the Philippine Islands, there is a wonderful place. It is called the Amphitheatre. It is at Camp John Hay. Its sides were hollowed out by Nature's hand; its dome is heaven's blue; the eternal hills are all around. One speaks in whispers and is heard far upon the topmost terrace. General Bell declares 'This place was made by the Creator: we but discovered it.'

"And on the Sabbath of April 27th, in the late afternoon, there gathered here well nigh all of Baguio, or at least it so seemed. There were officials, clerks, teachers, tourists, soldiers, men, women and many children; Burton Holmes, the lecturer, was there; Americans, Britishers, Japanese, Filipinos, and far up on the highest terrace the sturdy little Igorote girls from the Bua School in the picturesque garments of their people.

"On the platform were the Governor General, representing the Civil Government and speaking for it, the Commanding General of the Army, representing the Military and speaking, too, for them; several clergymen of different denominations, one of whom presided and two of whom made addresses, a fourth leading in prayer, the Chinese Consul General who had come up from Manila to represent his Government and behind him thirty-five of his countrymen from the Chinese colony of Baguio.

"With perfect attention the audience received each part, music, address and prayer. No one could say from whence came the deep impression which settled over all. Perchance and indeed it was in the enfolding glory of God's great world about and the quiet of God's deep voice within?

"There were pleas for China:—and there was a deep plea for prayer. And the sun went down in glory, falling on the hills. The Justice of the Supreme Court and the little Igorote girls went home: The Governor General and the Filipino house boy: General Bell and the Chinese laundryman. They were all thinking—each his own thought and each in his own way. So many said. 'Of all services in my memory that was the most unique. When, where or how could it be reproduced?'"



CHEFOO Y. M. C. A.—A SOCIAL GATHERING

NINGPO:

It is very significant that the courts do not try cases on the Sabbath. It would almost seem as though this might grow into a legal recognition of the Sabbath. The government schools never hold session on the Sabbath, and in Yu Yiao those who have charge of the new schools that are being opened tell their pupils that it is perfectly proper for the pupils from government schools to attend either Christian or Buddhist worship, but that Confucius favors a king and is therefore not friendly to the Republic.

Forty Shantung men went to the National Y. M. C. A. Convention at Peking. 300 delegates expected; 450 attended. President Yuan Shi Kai invited them to his palace; graciously received in person; addressed them in sincere appreciation of their work; sent some of his higher officials to participate in their Convention program.

S. CHINA:

There has been a return to opium growing in the districts north of Yu Yiao and it remains to be seen whether the stringent measures now being taken to stop it will be as successful as were the efforts of two or three years ago. Fortunately the people recognize the reasonableness of the effort to get rid of the opium curse and there is little likelihood of armed resistance when the officers try to enforce the law.

CANTON:

June 27th, 1913—To-day the city authorities are tearing down idol shrines in public streets, and no one objects.

CHEFOO:

Of the first six men examined by a missionary on an itinerating trip it was noticed that four of them had their queues cut off, and mentioned this as a testimony to their desire to become Christians. A strange way of showing Christianity, but in that region all who are without queues are regarded as Christians and also treated accordingly, for the people have not yet taken to the new regime. The absence

of the queue is really a political badge showing approval of the new republic in which our Christians in China have taken such a lead.

THE EDUCATIONAL OUTLOOK

CANTON:

W. K. CHUNG, Commissioner of Education, Kwangtung Province: "One of the foundation principles of China is, that EVERY CHILD IS ENTITLED TO AND SHALL RECEIVE AN EDUCATION. How far we can carry out this principle depends not only on the Government but also on the open-minded and public spirited citizens of the Republic. The Government of Kwangtung desires to be in the forefront as regards education and expects its enlightened citizens to help in advancing this important matter."

Mr. Chung is working in this matter through the Educational Association of Kwangtung. He asks that all report blanks be fully made out in order to secure complete data. Under the subject 'morals' in the Government curriculum, the Bible may be taught and it may be so stated in the curriculum which each Mission school sends in. Mr. Chung requests that it be inserted in the following way: "MORALS—USE BIBLE AS TEXTBOOK."

This is required in order to save confusion in possible changes of administration. The mission school is thus fulfilling the law without compromising what we all hold as a most important principle, that of religious freedom.

TSINGTAU:

REV. C. E. SCOTT: "Peking has an American College Club, composed of men of all nationalities who have attended American schools. The great majority of the members are Chinese. At the annual banquet this year, some 250 members sat to-

NOTE.—Mr. Chung recognizes the large place the mission school has taken in molding the public sentiment which is now working out the salvation of China. He is anxious to help these schools in every way he can in harmony with his position. The first step is the recognition of the mission school as part of the general educational system of Kwangtung.



AN ACCIDENT FACILITATING CONVEYANCE—SCHOOL.
GIRL STARTING HOME ON VACATION

gether and renewed their college days. Some of the highest officials of the Chinese Republic were present. The organization numbers many of the leaders of Young China among its members. At this banquet, the principal speakers were Chinese, high in the government, and they eloquently, and, in plain English, advocated a league between the two Republics. The spirit of the young Republic is their spirit. And the spirit that is in them, which they expounded that evening in connection with the Y. M. C. A. Convention, is the spirit that they affirm they caught from their Alma Mater in America.

"America has a new asset in China, to strengthen mutual understanding, create good will, foster friendship between the two Republics that is without parallel. The other nations covet it, but cannot possess it. It is the *Ching Hua School* of Peking, established by the Chinese Government in the palace grounds of a defunct princely family, with the indemnity money returned by America to China,—which money is being used to prepare Chinese young men for American colleges. All the teachers are Americans, Christians selected by the American Y. M. C. A. authorities, except the President, who is a Chinese. The opportunity is unique, and it is being steadily and carefully and patiently improved. A finer set of young Americans than the Faculty, it would be hard to find."

TUNGCHOWFU:

REV. J. P. IRWIN: "One poor old Christian woman pleaded with us to take her grandson into our Boys' Boarding School, but they were not able to provide for him and pay the necessary part of his board, so it seemed best to insist that he find work in some place, rather than to enter school. The boy was disappointed and so were his father and old grandmother, and we were sorry to disappoint them, and yet we have more really poor boys now than we can provide for. The question is what to do with such boys. Most of them are from Christian families, and promise to make good workers in the future for the Church. We help all we are able to but some must be turned away."

SHANTUNG:

REV. J. A. FITCH: "Revolutionary changes are the order of the day not less in the Chinese educational world than in its world of politics. The Confucian classics, no longer made sole text book in primary and middle schools, is one of these. The child is no longer asked to commit tomes of classics without understanding a word. In place of them, graded pictorial readers, filled with matter interesting to a child, have been prepared, and he learns the character and its meaning at the same time. *Again* the new books make teaching in classes possible, while teaching in classes make larger schools possible. This increase in efficiency produces two desirable results. The expense of the school is spread over a larger number of patrons, while at the same time the teacher receives a substantial increase in salary. Last January a teachers' institute, of some four weeks' duration, for instructing our country teachers in new methods, was held at the compound. It is too early to have the new methods fully understood and perfectly taught, but already the results are showing larger schools, more pupils for the same number of teachers, more emulation in the schools and better grade of work done."

WEI-HSIEN:

REV. J. A. FITCH: "The Wei-hsien College student has come to love his field day as much as any student in America. But a field day without an audience is like an oyster soup without oysters. Hence the Athletic Committees got busy inviting the crowds. All the new Government Schools in Wei-hsien City were invited, and 23 responded, including two girls schools who were the special guests of our Wei-hsien girl's High School. The local officials, civil and Military, came in force, and also many of the conservative gentry of Wei-hsien City. And strangest of all, not a few carts occupied with their women folk were present. Not satisfied with the local crowds, invitations were sent to at least two outside cities, and two schools from one of these actually came 81 li, or 27 miles, having to walk fully half that distance before reaching the railway sta-

tion. These two schools of about 80 Government students were the guests of the college over Saturday and Sunday, attending worship with our students in our Church at the Compound. It was a great success in the way of a crowd, for there were fully 5,000 present. School uniforms were in evidence in every direction (for the New China is going in for the military dress and training of its students). Trumpet and drum sounded welcome to every arriving school, to the intense delight of the band-loving boy. But what of the significance of it all? It means that China is intensely awake all of a sudden. She is bent on learning all there is to be known about Western Schools and Colleges. This was shown again a few weeks later, when the annual debates came off. Our College has had training in debate and public speech. Their schools have not as yet. And again crowds came from the city schools, including the Hsien Official who was a Judge. They came to see, to listen, and to take note. It means too that the old barriers are down, and a freedom of access to them enjoyed, that has never been known before. It means that all that the Gospel of Christ stands for can have such a hearing now, as it has never before been possible in China. It spells
GREAT 'OPPORTUNITY.' "

THE EVANGELISTIC OPPORTUNITY

HWAI YUEN:

REV. DuBois S. MORRIS: "There is a great overturning of old ideas and giving up of old customs and beliefs, and we know in many parts of China idolatry is surely going. This must mean that now is the supreme hour for the Christian Church. May we have the strength to go forward with unfaltering love to open to this people the new Door, on the threshold of which there is no death,—no, but that Life which China not only needs but now begins to know she needs, and which can come only by faith in the Son of the Living God.

"Passing through a village, I happened to look up at a Temple at the end of a street, and there, fallen face downward, on the threshold, and with out-

stretched arms, as though prostrate and suppliant before the idols, was the body of a little beggar boy,—dead. We did not stop, but as I traveled on I could not forget it. Again and again it came back to me,—the arms of that young boy so piteously outstretched for help. Dead before the idols! Helpless in the face of those who have no help to give! Lifeless before the wood and stone of the temple god!"

CHEFOO:

REV. W. O. ELTERICH: "On a recent itinerating trip I found a surprising lack of opposition to the candidates for baptism on the part of their relatives which is found almost invariably. This is but another evidence that the country is becoming more and more leavened by Gospel influence. The friendly attitude of the government and of the literary classes is also helping to break down prejudice and opposition. In fact the whole country is ripe for Gospel effort as never before.

'On the other hand the heathen forces are realizing this and are exerting all kinds of efforts, not so much to oppose Christianity as to preserve their own sects. This in itself is a striking proof of the power Christianity is exerting in China. A Confucian Society has been started to preserve the teachings of the Confucian classics as the same are not being taught any more as formerly. Buddhist and Taoist priests in great numbers have been holding meetings to consider how to prevent the cessation of idol worship and thus their competence. They propose to open schools and orphanages in the temples and thus secure the friendly attitude of the officials and the favor of the people.

"I also heard of a spiritualistic sect which was organized last autumn and for a time was very popular. The devotees of this sect, both men and women, gather at night in some room about a table on which incense is burnt. Worship is made and spirits are called to attend, either the spirits of departed ones, or of the sages, Confucius, etc. Questions are addressed and the answers are supposed to be written by the spirits on the paper by the suspended pen.



PASTOR HWOA AND WIFE—CHEFOO FIELD

This cult has a political aspect as the question most frequently asked of the spirits was whether the Ching dynasty would be restored or the new Republic continue to exist."

TENGCHOWFU:

REV. W. F. SEYMOUR: 'The closing day of the dragon festival, or feast of lanterns, when the various dragon processions come from the city and surrounding villages, I had the privilege, in company with Mr. Irwin and quite a number of native pastors and church members, of preaching and distributing tracts at Peng Lai Koa Temple, which was visited that day by several thousand people.

'We secured permission from the priests to occupy a large hall in one of the buildings as a preaching place for the men, while the ladies had a tent pitched in one corner of the grounds. In our preaching hall we put up quite a number of pictures and scrolls with Scripture texts from which to preach and for the people to read. The room was filled many times and the evangelists preached till they were tired. Many tracts were distributed, the people being very glad to get them. Gospels were being sold also in the temple grounds by the Water City Church members and others. We were glad of this opportunity for spreading the Gospel, but were made sad when we stepped into the temple in the next courtyard and saw many men and boys bowing or kneeling in worship before the idol.

'It was a pleasure to see a man receive the rite of baptism, who is, so far as I know, the first Mohammedan to unite with the church in Tengchow. He is a native of Tsingchowfu, and came to us as a sick soldier during the Red Cross work. He was very sick for some time, and once he went out on the street and was so out of his head that he stayed away over night. After a long search he was found and brought back, and in due course of time became well. Then, when workers were needed in the hospital, he preferred to stay with us rather than go back into the army, and stayed with us as washerman. Since then he has studied 'the doctrine,' and seems quite ready to bear testimony for the Lord."

HENGCHOW:

MRS. G. L. GELWICKS: "The Evangelists' Training School of the Hunan Mission has just closed its three months' session with the largest attendance yet on its records,—twenty-six being the number. In addition to their studies where their chief text book was the Bible, the men were given their regular appointments for practical work. The two street chapels of the city were open every evening for preaching services. They were also sent out two by two for a systematic house-to-house visitation of the city, taking with them copies of the Gospels and Acts to sell, and tracts to be left in each house. As a result every street and alley of Hengchow Fu has been visited, many of them a second time. 1,900 copies of the Gospels were sold, and twice that number of tracts given away. It was impressed upon the men that the chief purpose was not to sell books, but to use them as a tool in their personal work. In a conference at the close of the work, when they were telling of some of the rebuffs they received, one, who had completed his course in the school a couple of years ago, suggested that if before starting out on such work he prayed for a blessing on the work and to be kept from such experiences, he found the amount of friction greatly lessened. His suggestion was greeted with such a chorus as to indicate that this was their practice."

ICHOWFU:

REV. ROY M. ALLISON: "On our trip we found a small village of 26 families, but 34 Christians. The entire wealth of this village consists of 66½ acres of land and 4 oxen. They were already planning to build a church. After Pastor Chia talked to them, one man gave the land valued at 200,000 cash and with what they had already given 109,000 cash was pledged. This was no small sum when we consider that 1000 cash is equivalent to three days' work. Pastor Chia says they must double this amount. This will surely be giving out of what Paul would call their 'deep poverty.'"

CHINESE WOMEN STUDYING THE BIBLE AT KIUNGCHOW



SHANGHAI:

MISS EMMA SILVER: "The spring class for women inquirers has closed. I never saw anything like the 'ravenous' hunger these women, young and old, have to learn the truth that they expect to make them free. I cannot comprehend it and asked a group of a dozen old and young 'Why,' but could get no motive but the longing to know the truth of the Gospel, to be able to sing the hymns and not sit like wooden women at the services and also that they could tell what the preacher was talking about.

"I suggested that they could not expect to teach school and earn anything with so little knowledge as that was what I had thought might be the motive in the cases of some who needed sorely to earn their own living to escape from unhappy homes or to avoid being engaged to bad men, or rather being kidnapped to marry wicked men to whom they had been engaged. But to this suggestion they offered an emphatic disclaimer stating more decidedly than I should have done that they could not think of teaching with the little they could get at their age. I speak of this to give you a glimpse of the *awakened life* of women in China to-day and to let you feel, if I may, the wonderful situation we face. Before I went home we could never by any means of persuasion induce more than twenty women to attend a class, so what was our surprise to have thirty-five last fall."

TSINING:

REV. T. N. THOMPSON: "The Chinese evangelist is a wonder and always saves the situation. They are, it seems to me, the most fluent men I have ever met, and can talk under any circumstances. No matter how the children about them shout and scream the evangelist keeps going on and on. Sometimes their talk seems rambling and you think they hit wide of the mark, but you are often surprised by their apt illustration, as you are moved to many a quiet smile on hearing some old childhood story done up in a new dress, and made fit to be presented to a Chinese audience.

"We are getting into more homes than ever before. In the last two weeks in the same district where I have had so much trouble, I was able to visit in several homes. They were willing to admit us men, where formerly not even the Bible Women were permitted to enter. The women listened most intently. Could the people at home have seen what great need these women have, just as it appeared to us out in those village homes, I am sure they would never question the value of the work done in the homes of the villagers in this great land. How can you call them homes, where there is not a single home comfort to be found! Not a flower in the yard! Not a picture on the wall, and everywhere babies, dust, dirt and frowzy-headed women. But they are the homes of the myriads of China, and it is from just such homes that the church gets its pastors and teachers."

WEI-HSIEN:

REV. J. A. FITCH: "Many Christian Chinese are saying that there is now a large element of intelligent people in the nation who are strongly drawn to Christianity as the religion of the true God, but who are repelled by the fact that it seems to them to be so largely under foreign tutelage. They would ally themselves with it far more freely if it were under complete Chinese control. Moved by this situation independent churches have been formed in Peking, Tientsin, Tsinanfu, and other cities. What would seem strange to home churches is that much of their best support comes from those still in connection with the regular churches. Missionaries recognizing in this genuine loyalty to Christ, have given the movement their full sympathy. In Shantung, two rich Christians have contributed \$13,000 (Mex.) for the establishing of the independent Church in Tsinanfu, the capital of the province. At a dinner of the high officials of the province they announced their plan and their own contribution toward its realization. Upon this these high officials gave a tract of 20 acres, Chinese (about three and one-third English), taxes free, in the newly laid out section of Tsinanfu, in the general region of the

Railway Station. This is another striking indication of the new attitude being evinced at the present time by many in high places toward Christianity. Whether it will last we cannot say, yet we can but say that these changes are indeed wonderful.

“ ‘It is the LORD’S doings and it is marvelous in our eyes.’ ”

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